They are in the Telugu language but in the Kannada script. They date from after the 15th century A.D. and relate to grants connected with the Vijayanagar Kings.

V. Tamil Literature.

Early Tamil Literature and its indebtedness to Kannada.

Tamil literature, like Kannada, owes much to Jain authors. The earliest known Jain poets in Tamil belong to the 7th or 8th century A.D. The close religious connection that has existed between the Jains of the Kannada and Tamil countries—they are both Digambaras—has enabled them to keep touch with each other. Thus, one of the disciples of Pūjyapāda (6th or 7th century A.D.), a certain Vajrānandi by name, is said to have emigrated to the Tamil country and founded a Tamil *Sangha* at Madura. He was probably earlier than the *Nāladiyār* and *Kural* which possibly belong to about the 8th century A.D. We have in Kannada a great work called *Chūdāmani* by one Srī Vardhadēva, also called Tumbalūrāchārya from his birth-place, Tumbalūr, identified with Dombalūr, near modern Bangalore or more likely with Tumbala, a village near Yedatore in T.-Narasipur Taluk. He has been assigned to the 7th century A.D. This *Chūdāmani* and another work called *Chintāmani* are impliedly mentioned in certain inscriptions as Kannada works. Both of these have not so far been recovered in Kannada, though there is an ancient work of the name of *Chintāmani* in Tamil, which is admittedly a Jain production. Whether this owes anything to the Kannada work of the same name has still to be determined.

Tamil inscription in the State.

The Chōlas were in occupation of part of Mysore for over a century from 1004 A.D. to 1116 A.D. (see chapter XI below). Their inscriptions are found in the South and East of Mysore, in the wake of their conquests.

Tamil inscriptions are numerous in the present Kolar District; and to a smaller extent in the Bangalore, Mysore and Tumkur Districts. The Grantha inscriptions found in the State also relate to the Chōlas. The first definite clue for the dates of their rule was found from some of their inscriptions found in this State. After their fall in Mysore, at the hands of the Hoysalas, we have a large number of inscriptions in Tamil, of the 13th century, relating to their successors in Mysore. They, however, relate to an extremely limited area. With the establishment of the Vijayanagar kingdom in 1336, and the rapid absorption of all Southern India under their rule, not only do they disappear as a ruling dynasty but their language, Tamil, was itself displaced by Kannada in the inscriptions dating from about that date in the very territories in which they so long held sway.

Literary barrenness of Chōla Conquest.

It is not a little remarkable that though the Chōlas were a dominant dynasty in the State for nearly a century and lingered on in it for another two centuries, their language did not strike root in it. It was apparently a case of the conqueror being conquered in turn, for we find even Tamil inscriptions in the Kannada script, which testifies to the unequal fight it had to maintain against Kannada, the language of the people and the country. The flight of Rāmānujāchārya into Mysore and his conversion of the ruling Jain King Bitti Dēva to the Srī Vaishnava faith in the 12th century did not lead to the spread of the Tamil language in the land. Almost the only poet who can be described as a Tamil one was Udayāditya, a local Chōla feudatory, who probably lived about the middle of the 12th century. He, however, wrote in Kannada, and one of his works *Udayādityālankāra* has come down to us.

Translations from Tamil.

Three centuries later, there was a renewal of Srī Vaishnava activity, which culminated in the conversion

of the then reigning Mysore King to that faith. The effect of this was seen not in the actual cultivation of Tamil but in the impetus it gave to the translation of the most popular and essential Tamil religious works into Kannada, for the use of Kannada Vaishnavas. Chikupādhyāya, one of the ministers of Chikka Dēva Rāja (17th century), was at the head of this movement for the popularising of Tamil writings. Among his translations are *Divya-sūri-charitre*, a history of the twelve *Ālvārs*; the *Arthapanchaka*, or *five truths* of Pillai Lōkāchārya, a great Tengalai authority who lived during the 13th century; and a commentary on the *Tiruvāyi-mozhi* of Nammālvār (*vide* Volume I, Chapter VIII *Religion*).

VI. Persian and Hindustāni Literature.

Prevalence of Persian and Hindustāni in the State.

Persian and Hindustāni have had considerable vogue in the State. Hindustāni, the principal dialect of Western Hindi, is the language of the Muhammadans of the State. Originally introduced by the Persianised lieutenants of the Moghul Empire, about the beginning of the 17th century A.D., it has thrived here fairly well. It is locally called Urdu, a name derived from the *Urdu-e-muālla*, or royal military bazaar outside Delhi Palace, where it took its origin. It is more generally known as "Dakhni," short for "Dakhani Hindustāni," and is as elsewhere, written in a modified form of the Persian character. Mainly for this reason, the language is popularly known as "Pārsi" (or Persian) which, however, is not strictly correct. It differs, as Grierson remarks, somewhat from the modern standard of Delhi and Lucknow, and retains several archaic features which have disappeared in the north. Urdu is employed for writing both prose and poetry. Urdu literature as such has had its origin in the Deccan. During the period of Haidar and Tīpu, Urdu was largely